669 The second field army under Liu Po-ch'eng coming from Shansi and Shensi encountered the Nationalist army on the border of Hupeh, Hunan, and Szechwan. This army was under the command of Sung Hsi-lien, who tried to stop the Communist advance. A battle took place between them, and Liu succeeded in destroying Sung's main force at I-ch'ang and Sha-shih and in crossing the Yangtze River. Liu, not satisfied with this partial success, continued the pursuit of Sung's army to Kweichow and Szechwan.

While Hu Tsung-nan's army was on the way to Chengtu, in the west of Szechwan, it was threatened on both sides: on the northern side by P'eng, and on the southeastern side by Liu. Hu Tsung-nan tried to escape to Ya-an and Hsi-ch'ang, but as Lin's army had already entered Yunnan after the surrender of Governor Lu Han, Liu crossed the border of Yunnan and annihilated Hu's army in Hsi-ch'ang, while Hu himself excaped by plane. Thus the Nationalist Army was completely wiped out.

• 721 Tibet, which was then a buffer state between China and British India, was still beyond the reach of the Chinese Communists. Liu Po-ch'eng raised the question of Tibet at a meeting of the Southwest Military and Political Committee held on July 27, 1950 and announced that the Tibetan campaign would follow quickly in order to get rid of Anglo-American imperialism. Following this declaration, the Communist Army

721 marched into Tibet from both neighboring provinces, Sikang and Tsinghai. The battle of Ch'ang-tu cleared the way for the march to Lhasa. In May 1951, an agreement of peaceful solution was signed by the Tibetan and Chinese delegates in Peking. Thus the military conquest of the Southwest came to an end with an extension of Chinese sovereignty to Tibet.

631 In the first period of conquest by the Chinese Communists, this region was divided into eight units: namely, (1) Ch'uan-tung (East Szechwan), (2) Ch'uan-hsi (West Szechwan), (3) Ch'uan-nan (South Szechwan), (4) Ch'uan-pei (North Szechwan), (5) Yunnan, (6) Kweichow, (7) Sikang, and (8) the Special Municipality -- Chungking.

After two years, the four sections of Szechwan were reassembled into one province as before. Sikang, which had been considered attached to Tibet long ago and declared a separate province only in 1928, was now incorporated into Szechwan. Chungking's status as a special municipality under the Peking government, was cancelled. Thus today the Southwest Region comprises only the three provinces of Szechwan, Kweichow and Yunnan

II. THE PERIOD OF TRANSITION

423 The first program of this period was based on the eight points[1] announced by Mao Tse-tung in the third session of the seventh Central Committee of the Communist Party held on June 6, 195

1. Cheng-fu Kung-tso Pao-kao Hui-pien [Compendium of Gov't Reports 1950], Peking, Jen-min ch'u-pan-she, 1951, p. 1.

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

From here it ascends and leads over a narrow pass high above the river. The cliffs are densely wooded and very steep; at the pass itself stone barricades had been erected with loopholes, to prevent Tibetan brigands from paying their annual visits to this part and to within sight of Li-chiang itself, for the purpose of looting and burning. A little beyond the pass on the plain is the Chinese village of Pai-feng-ch'iang 白粉墻 (H-M., Befeng djiang), in the Li-chiang records written 白粉牆. The distance to this village from Shang-ko-tzu is 45 li. About 15 li beyond is the village of Wu-hou-p'o 武侯坡.

Thirty li from Pai-feng-ch'iang we reach the hamlet of La-dsu-lo (H-M., Ladsulö). The trail passes through groves of *Quercus variabilis*, over rocky slopes, and along steep mountain-sides, over landslides and boulders — the path being positively dangerous.

La-dsu-lo is situated at the mouth of a long valley which extends deeply into the western watershed. A good-sized stream flows here into the Yangtze, crossed by a stone-arch bridge. Beyond La-dsu-lo are fine broad rice-fields through which the trail winds, the valley floor being quite broad but narrowing beyond, the trail following close to the river bank and somewhat above it. Here in the Yangtze is a long, sandy grass-covered island where natives are busy washing gold in the most primitive way.

Passing through scrub oaks and by sandstone boulders, we reach an old temple, whence one can see Chü-tien across the broad expanse of the river valley, while, beyond, a blue ridge practically closes the valley, save for an outlet for the river from the north.

5. CHÜ-TIEN 巨甸

The trail now follows the mountain, leaving the Yangtze and entering the valley of its tributary, the Chü-tien Ho (Hsin-i Ho 新移河), which has its source in the Li-ti-p'ing 栗地坪 hills. A stone bridge crosses it and one trail leads north from here to Chü-tien, while another to the left leads to Lu-tien 魯甸 and Wei-hsi 維西.

Chü-tien, called Kün-dü (Kun-sdud)[25] in Tibetan, and Gkv-dü in Na-khi, situated at an elevation of 6,450 feet, is a dusty, miserable place; the upper or northern half of the town had been burned by Tibetan brigands.

Like their ancestors whose depredations are recorded in the Mu Chronicle, the Tibetans still invade this territory, burn, rob, and loot to their hearts' content, for there are no more native Shih-men guards to keep them back, as in the days of old. These hordes can only be held in check by troops which are occasionally rushed up from Ta-li with machine-guns, usually much too late and after the Tibetans have done their depredations and have retreated into their mountain fastnesses, where the Chinese soldiers are unable to pursue them.

To Chü-tien belongs a lamasery named Hsing-huâ Ssu 興化寺, called in Tibetan, Theg-chhen-dar-rgyas gling pronounced The-chhen dar-gye-ling.[26] It is situated north-west of the Chü-tien plain, 10 li from the town.

At Chü-tien (Major Davies, Ch'i-tien; H-M., Tjü-tien) the river is very

[25] ཀུན་སྡུད།

[26] ཐེག་ཆེན་དར་རྒྱས་གླིང་།

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
Sino-Tibetan Border AE3

trimming and with shell ornaments hanging down the front. Their necklaces are very large plain rings made of silver.

In the wild Wa[1] country they wear little or no clothes and make a regular practice of going out on head-hunting expeditions, sticking up their trophies in double rows, forming an ornamental avenue in the neighbourhood of the village. My journey lay just outside the head-hunters' country. In fact the head of a European would form such a valuable and unique addition to a collection, that no Wa village would be able to resist the temptation to add such a trophy to their avenue. Even a Chinaman's skull is considered quite an acquisition, and the lucky possessors would expect to have better crops and to be more free from evil spirits than their less fortunate neighbours who could only show the ordinary Wa or Shan variety. The territory of the independent head-hunters I did not therefore enter, but even the more civilised Las I found apt to be suspicious and unfriendly. In some villages certainly they were pleasant enough, but I can remember three occasions at least when I have had some difficulty with them[2]. On the whole the Wa and La race seem to be a less pleasant people than the other non-Chinese races of Yün-nan.

Three more days of very hilly marching brought us to the Nam Tum valley at Man-hpa, a village which is built at the foot of a precipitous rock in a little side valley of the Mêng-ko plain.

To give an idea of the up and down character of this part of the country, here are the details of our march on the 16th. We started from Pangmaw (4,300 feet), went downhill to the Nam Kun (2,700 feet), ascended to 3,900 feet, descended again to 3,650 feet, rose to 4,700 feet, thence down to 4,400 feet, up again to 5,500 feet, and finally descended to Hseng-wa, 4,600 feet, all this in 13½ miles of road.

On this march we passed close to Pang-hung, the village which was said to be particularly hostile to foreigners. We even met some of the villagers on their way out to work their fields, but they appeared to have had no news of our

[1] For a very full and interesting account of the head-hunting Was by Sir G. J. Scott, see *Upper Burma Gazetteer*, Part I, Vol. I, p. 493.

[2] See pp. 108, 136.

2: Wiens G-4 (no date) 1954 AF17 South China AF17
Shan-Thai AL3
Southwest China AF16

twelve "Panna," with some differences from the smaller t'u-ssu domains mentioned on the previous page. Only four are found in both lists, Liu-shun, Meng-lung, Meng-che, and Meng-a. The Sip Song Panna was to have formed part of the buffer state proposed in discussions by the French and British in 1895 but this was found impracticable, so that the last hope of an independent T'ai state here failed to materialize.[76]

Of the twelve subordinate states listed by Carey, Wu-tei and Meng-wu were annexed to French Indo-China. The chief towns of these two were Muang-u-nua and Muang-u-tai respectively, situated on the Nam U, a river which joins the Mekong just above Luang Prabang. Said Carey, in 1899, "The history of the 'Sip Song Panna' seems to have been a series of disputes about the succession; and desultory fighting for the supremacy was kept up for years, and until quite recently between rival chieftains".[77]

Photo 14. Ching-kang, Yun-nan Province (21°46' N, 100° 14' E)

In this view are seen the mountain lands and basins of the southwestern Yun-nan frontier adjacent to Burma. The northward-looking view is from approximately above Ching-kang village, with the elongated river basins of Fu-hai (Meng-hai) in the middle distance. This area constitutes part of the recently established T'ai Autonomous Region organized by the Chinese Communists. Fu-hai has been a Han-Chinese administrative seat in southwest Yun-nan for about two decades and together with Ch'e-li formed the southernmost Chinese district seats in Yun-nan. The river basin is well settled by the wet-rice farming T'ai tribes, while slope farming mountain tribesmen, whose farms are seen in the white patches in the foreground, periodically shift their fields in a migratory system of agriculture, burning forests and brush for new fields as old farms become exhausted. Several states in the cycle of cultivation and abandonment are visible in this photo. It was into the Burmese Shan areas west of this region that the last remnants of the Nationalist armies under General Li Mi fled when the Communists overran China in 1949. Pocketed in such terrain as seen here, aided by local tribesmen, this force successfully withstood Burmese attacks for several years.